

THE
LATTER DAY SAINTS
MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 11. Vol. I. MARCH, 1841. PRICE 6d.

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REMOVAL.

We hereby notify the public, that our *Star* Office and Book Store is removed, to No. 47, Oxford Street, where all orders and communications to us should be addressed.

RE-OPENING OF CARPENTERS' HALL.

The Saints have taken the above building, as a place of worship for the year. Lectures will be delivered, every Sabbath at 10½ a.m., and at 6½ p.m. Ordinances and church worship at 2¾ p.m. The public of Manchester and vicinity are respectfully invited to attend.

NOTICE TO AGENTS.

We wish all our Agents to settle up all accounts with this office as soon as possible. And send in such works as they have on hand and cannot sell. The best time to bring them in, is, when they come to the General Conference, on the 6th of April next.— If some of our Agents do not send us returns more punctually, we shall have much difficulty to continue the volume of the *Star* till completed.

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(From the "Times and Seasons.")

EXTRACTS FROM AN EPISTLE TO THE ELDERS IN ENGLAND.

*To the Travelling High Council and Elders of
the Church of Jesus Christ, of Latter-Day
Saints in Great Britain.*

Beloved Brethren,—May grace, mercy and peace rest upon you, from God the Father and the Lord Jesus Christ :—

Having several communications lying before me from my brethren the Twelve, some of which have ere this merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time. Be assured beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged, consequently I feel some anxiety on your account, that you may, by your virtue, faith, diligence, and charity commend yourselves to one another, to the church of Christ, and to your Father which is in heaven, by whose

grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind in the bosom of those who have borne the heat and burthen of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark, that has braved the storm unhurt, spreads her canvass to the breeze and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, pilot, and crew.

It is, likewise, very satisfactory to

my mind that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to counsel and vied with each other in this labour of love, and in the promotion of truth and righteousness; this is as it should be in the church of Jesus Christ; unity is strength. "How pleasing it is for brethren to dwell together in unity."

Let the Saints of the Most High ever cultivate these principles and the most glorious blessings must result, not only to them individually, but to the whole church—the order of the kingdom will be maintained, its officers respected, and its requirements readily, and cheerfully obeyed. Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race—this has been your feelings and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth, and for so doing I pray that heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labours in the spring. Having carried the testimony to that land, and numbers having received it; consequently the leaven can now spread without you being obliged to stay—another thing, there has been some whisperings of the spirit that there will be some agitations, some

excitements, and some trouble in the land in which you are now labouring. I would therefore say in the mean time, be diligent, organize the churches and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inasmuch as this place has been appointed for the gathering of the Saints, it is necessary that, it should be attended to in the order that the Lord intends it should—to this end, I would say, that as there are great numbers of the Saints in England who are extremely poor and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore, to prevent confusion and disappointment when they arrive here, let those men who are accustomed to make machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery and make such other preparations as may be necessary, so that when the poor come on they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which, but very few can boast of; and by establishing cotton factories, foundries, potteries, &c. &c., would be the means of bringing in wealth and raising it to a very important elevation. I need not occupy more space on this subject, as its reasonableness must be obvious to every mind. In my former epistle, I told you my mind respecting the printing of the Book of Mormon, Hymn Book, &c. I have been favoured by receiving a Hymn Book from you, and as far as I have

examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth.

You can use your own pleasure respecting the printing the Doctrine and Covenants: if there be a great demand for them I have no objections but would rather encourage it. I can say, that as far as I have been acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the spirit of the Lord has directed you, and it proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not your own aggrandizement and selfish interests, as long as the Saints manifest such a disposition, their councils will be approved of, and their exertions crowned with success. There are many things of much importance on which you ask counsel, but which I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom, therefore, you will excuse me for not entering into detail: if I should see any thing that was wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder P. P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should re-

main who is conversant with the rules and regulations of the church, and continue the paper which is published, consequently, taking all these things into consideration, I would not press upon Brother Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly: and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place.

There are, at present, about 3,000 inhabitants in Nauvoo, and numbers are flocking in daily. Several stakes have been set off in different parts of the country, which are in prosperous circumstances. Provisions are much lower than when you left—Flour is worth about 4 dollars per barrel.—Corn and potatoes about 25 cents per bushel, and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe by the "Times and Seasons" that we are about building a Temple, for the worship of our God, in this place: preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it, that there is in this region of country; it is expected to be considerably larger than the one in Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature, for the incorporation of the city of Nauvoo, and for the establishing of a Seminary of learning and other purposes, which I expect will pass in a short time.

You will also have received intelligence of the death of my father, which event although painful to the family and to the church generally, yet the sealing testimony of the truth of the work of the Lord, was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the church, according to his last directions and benedictions.

Several persons of eminence and distinction in society, have joined the church and become obedient to the faith, and I am happy to inform you that the work is spreading very fast upon this continent; some of the brethren are now in New Orleans, and we expect a large gathering from the South.

I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley, the remainder I am informed stopped in Kirtland, not having the means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to counsel.

Brother's Robinson and Smith lately had a letter from Elders Kimball, Smith, and Woodruff, in London, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear. I am likewise informed that Elders have gone to Australia and to the East Indies. I feel desirous that every providential opening of the kind should be filled, and that you should prior to leaving England, send the gospel into as many parts as you possibly can.

Beloved Brethren, you must be

aware in some measure, of my feelings, when I contemplate the great work which is now rolling on, and the relationship which I sustain to it, while it is extending to distant lands and islands, and thousands are embracing it—I realize in some measure my responsibility and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of heaven; so, that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory: can I rely on your prayers to our heavenly Father on my behalf, and on the prayers of all my brethren and sisters in England, (whom having not seen yet I love,) that I may be enabled to escape every stratagem of satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember, that great things depend on their individual exertion, and that they are called to be co-workers with us and the holy spirit, in accomplishing the great work of the last days, and in consideration of the extent, the blessings and the glories of the same, let every selfish feeling, be not only buried, but annihilated; and let love to God and man, predominate and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past, and future, and come behind in no gift waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind,

the enemies we have to contend against are subtle and well skilled in manœuvring, it behoves us to be on the alert to concentrate our energies, that the best feelings should exist in our midst, and then by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest, our evil passions will be subdued, our prejudices depart, we shall find no room in our bosoms for hatred, vice will hide its deformed head, and we shall stand approved in the sight of heaven and be acknowledged the sons of God. Let us realize that we are not to live to ourselves but to God, by so doing the greatest blessings will rest upon us both in time and in eternity.

JOSEPH SMITH.

The following is from the "Times and Seasons," of Jan. 15th.

A PROCLAMATION,

TO THE

SAINTS SCATTERED ABROAD;

Greeting:

Beloved Brethren:—The relationship which we sustain to the Church of Jesus Christ of Latter Day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the church, and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects, calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days;" for not only has it spread through the length and breadth of this vast continent; but on the continent of Europe, and on the islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time.

This appears the more pleasing when we consider, that a short time has elapsed, since we were unmercifully driven from the State of Missouri, after suffering cruelties and persecutions in their varied and horrid forms. Then our overthrow, to many, seemed inevitable, while the enemies of truth triumphed over us, and by their cruel reproaches endeavoured to aggravate our sufferings.—But "the Lord of Hosts was with us, the God of Jacob was our refuge!" and we were delivered from the hands of bloody and deceitful men; and in the State of Illinois we found an asylum, and were kindly welcomed by persons worthy the characters of FREEMEN. It would be impossible to enumerate all those who in our time of deep distress, nobly came forward to our relief, and like the good Samaritan poured oil into our wounds, and contributed liberally to our necessities, as the citizens of Quincy *en masse* and the people of Illinois, generally, seemed to emulate each other in this labour of love. We would, however, make honourable mention of Governor Carlin, Judge Young, General Leech, Judge Ralston, Rev. Mr. Young, Col. Henry, N. Bushnell, John Wood, I. N. Morris, S. M. Bartlett, Samuel Holmes, and John T. Holmes, Esquires, who will long be remembered by a grateful community for their philanthropy to a suffering people, and whose kindness on that occasion is indelibly engraven on the tablet of our hearts, in golden letters of love.

We would, likewise, make mention of the Legislature of this State, who, *without respect of parties, without reluctance, freely, openly, boldly, and nobly*, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and

extended to us all the blessings of civil, political, and religious liberty, by granting us under date of Dec. 16, 1840, one of the most liberal charters, with the most plenary powers, ever conferred by a legislative assembly on free citizens, for the "City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo." The first of these charters (that for the "City of Nauvoo"), secures to us in all time to come, irrevocably, all those great blessings of civil liberty, which of right appertain to all the free citizens of a great civilized republic—'tis all we ever claimed. What a contrast does the proceedings of the legislature of this State present, when compared with those of Missouri, whose bigotry, jealousy, and superstition, prevailed to such an extent, as to deny us our liberty and our sacred rights—Illinois has set a glorious example, to the whole of the United States and to the world at large, and has nobly carried out the principles of her constitution, and the constitution of these United States, and while she requires of us implicit obedience to the laws, (which we hope ever to see observed) she affords us the protection of law—the security of life, liberty, and the peaceable pursuit of happiness.

The name of our city (Nauvoo,) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of *rest*; and is truly descriptive of this most delightful situation. It is situated on the eastern bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock County; bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some, on account of the sickness

which has prevailed in the summer months, but it is the opinion of Doctor Bennett, a physician of great experience and medical knowledge, that Hancock Co., and all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (or the world, to acclimated citizens,) whilst the northwestern portion of the city has experienced much affliction from ague and fever, which, however, he thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi.

The population of our city is increasing with unparalleled rapidity, numbering more than three thousand inhabitants. Every facility is afforded in the city and adjacent country, in Hancock County, for the successful prosecution of the mechanical arts and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes, to an almost unlimited extent.

Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering—let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county—establish and build up manufactories in the city, purchase and cultivate farms in the country—this will secure our permanent inheritance, and prepare the way for the gathering of the poor.—*This is agreeable to the order of*

heaven, and the only principle on which the gathering can be effected—let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed in the minds of all; and the elders are hereby instructed to proclaim this word in all the places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of his house, and the powers of the holy priesthood, and will be so constructed as to enable all the functions of the priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands.

Let us then concentrate all our powers under the provisions of our *magna charta* granted by the Illinois Legislature, at the "City of Nauvoo," and surrounding country, and strive to emulate the actions of the ancient covenant fathers, and patriarchs, in those things, which are of such vast importance to this and every succeeding generation.

The "Nauvoo Legion," embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power, and privilege, of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the state and nation as a people, whenever the public services requires our aid—thus proving

ourselves obedient to the paramount laws of the land, and ready at all times to sustain and execute them.

The "University of the City of Nauvoo," will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the arts, sciences, and learned professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness. The Regents of the University will take the general supervision of all matters appertaining to education from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor, until the regular gradation is consummated, and the education finished. This corporation contains all the powers and prerogatives of any other college or university in this state. The charters for the University and Legion are *addenda* to the city charter, making the whole perfect and complete.

Not only has the Lord given us favour in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men of Illinois, who have listened to the doctrines we promulge, have become obedient to the faith and are rejoicing in the same; among whom is John C. Bennett, M.D., Quarter Master General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering, while in that state, on account of our religion—

his sympathies for us were aroused, and his indignation kindled against our persecutors for the cruelties practised upon us, and their flagrant violation of both the law and the constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way, and he would be forthcoming, with all the forces he could raise for that purpose. He has been one of the principal instruments, in effecting our safety and deliverance from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter. He is a man of enterprize, extensive acquirements, and of independent mind, and is calculated to be a great blessing to our community.

Dr. Isaac Galland, also, who is one of our benefactors, having under his control, a large quantity of land in the immediate vicinity of our city, and a considerable portion of the city plot, opened both his heart and his hands, and "when we were strangers—took us in," and bade us welcome to share with him in his abundance; leaving his dwelling house, the most splendid edifice in the vicinity, for our accommodation, and betook himself to a small, uncomfortable dwelling. He sold us his large estates, on very reasonable terms, and on long credit, so that we might have an opportunity of paying for them, without being distressed, and has since taken our lands in Missouri in payment for the whole amount, and has given us a clear and indisputable title to the same. And in addition to the first purchase, we have exchanged lands with him in Missouri to the amount of eighty thousand dollars. He is the honoured instrument the Lord used, to prepare a home for us, when we were driven from our inheritances, having given him control of vast bodies of land, and prepared his heart to make the use of it the Lord intended he should. Being a man of extensive information, great talents, and high literary fame, he devoted his powers and influence to give us a character.

After having thus exerted himself for our salvation and comfort, and formed an intimate acquaintance with many of our people, his mind became wrought up to the greatest feelings, being convinced that our persecutions, were like those of the ancient Saints, and after investigating the doctrines we proclaimed, he became convinced of the truth and of the necessity of obedience thereto, and to the great joy and satisfaction of the church he yielded himself to the waters and baptism, and became a partaker with us in our sufferings, "choosing rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season."—In connexion with these we would mention the names of Gen. James Adams, Judge of Probate, of Sangamon County, Dr. Green, of Shelby County, R. D. Foster, M.D., a gentleman of great energy of character, late of Adams Co., Sidney Knowlton, of Hancock Co., Dr. Knight, of Putnam County, Indiana, with many others of respectability and high standing in society, with nearly all the old settlers in our immediate neighbourhood. We make mention of this, that the Saints may be encouraged, and also that they may see that the persecutions we suffered in Missouri, were but the prelude to a far more glorious display of the

power of truth, and of the religion we have espoused.

From the kind, uniform, and consistent course pursued by the citizens of Illinois, and the great success which has attended us while here, the natural advantages of this place for every purpose we require, and the necessity for the gathering of the Saints of the Most High, we would say, let the brethren who love the prosperity of Zion, who are anxious that her stakes should be strengthened, and her cords lengthened, and who prefer her prosperity to their chief joy, come, and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, "we his servants will arise and build."

It probably would hardly be necessary to enforce this important subject on the attention of the Saints, as its necessity is obvious, and is a subject of paramount importance; but as watchmen to the house of Israel, as shepherds over the flock which is now scattered over a vast extent of country, and the anxiety we feel for their prosperity and everlasting welfare, and for the carrying out the great and glorious purposes of our God, to which we have been called, we feel to urge its necessity, and say, let the Saints come *here*—THIS IS THE WORD OF THE LORD, *and in accordance with the great work of the last days.*

It is true the idea of a general gathering has heretofore been associated with most cruel and oppressing scenes, owing to our unrelenting persecutions at the hands of wicked and unjust men; but we hope that those days of darkness and gloom have gone by, and from the liberal policy of our state government, we may expect a scene of peace and prosperity, we have never before witnessed since

the rise of our church, and the happiness and prosperity which now await us, is, in all human probability, incalculably great. By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days, which we could not do in our remote and scattered condition, while our interests both spiritual and temporal will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question. The great profusion of temporal and spiritual blessings, which always flow from faithfulness and concerted effort, never attend individual exertions or enterprize. The history of all past ages abundantly attests this fact.

In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, as the concurrent testimony of all the holy prophets clearly proves, for it is written—"They shall come from the east, and be gathered from the west: the north shall give up, and the south shall keep not back."—"The sons of God shall be gathered from far, and his daughters from the ends of the earth;" it is also the concurrent testimony of all the prophets, that this gathering together of all the Saints must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey his gospel." The fiftieth psalm from the first to the fifth verses inclusive, describes the glory and majesty of that event:—"The mighty God, even the Lord, hath spoken and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire

shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.) Gather my Saints together unto me: those that have made a covenant with me by a sacrifice." We might offer many other quotations from the scriptures, but believing them to be familiar to the Saints, we forbear.

We would wish the Saints to understand that, when they come here, they must not expect to find perfection, or that all will be harmony, peace, and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different states, but from different nations, who, although they feel a great attachment to the cause of truth, have their prejudices of education, and consequently it requires some time before these things can be overcome: again, there are many that creep in unawares, and endeavour to sow discord, strife, and animosity in our midst, and by so doing, bring evil upon the Saints; these things we have to bear with, and these things will prevail either to a greater or lesser extent, until "the floor be thoroughly purged," and "the chaff be burnt up." Therefore let those who come up to this place, be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered, the intelligence of heaven will be communicated to them, and they will eventually see eye to eye, and rejoice in the full fruition of that glory, which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so

that they may build a house which shall be accepted of by the Almighty, and in which his power and glory shall be manifested. Therefore let those who can, freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it likewise to be distinctly understood, that we claim no privilege but what we feel cheerfully disposed to share with our fellow-citizens of every denomination, and every sentiment of religion: and therefore say, that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege to reciprocate the kindness we have received from the benevolent and kind hearted citizens of the state of Illinois.

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,

Presidents of the Church.

Nauvoo, January 15th, 1841.

INTERESTING ACCOUNT OF THE SPREAD OF TRUTH IN NEW YORK.

New York, Oct. 7th, 1840.

Brothers Robinson and Smith,—
Highly esteemed brethren in Christ,
I now, agreeable to a promise made by me to Brother Jas. Blakeslee, (one of the seventy) write to you, in-

forming you and the brethren at the west, that he has this day sailed for England, in company with Br. Burnham, one of the seventy, and Br. Richards, High Priest. These three have started this day to fill their mission in England; the day was clear, their health good, both as to body and mind—they expected a number of their brethren to have gone with them according to appointment, but as they did not come, they concluded to go without them.

Brother Blakeslee wished me to state, that he arrived here on the 20th day of Sept. according to agreement; and from that, to the present time, he has preached in this city 19 times; and I assure you, he will long be remembered by the church, and friends here: he is a man of faith, a man of God, and a man that gives full proof of his ministry. May the Lord bless him, and his brethren, and prosper them on their mission. Brother Turley, and Clayton, have just arrived from England, and are now on their way to the west, with about 200 others.

Oct. 24th —Dear Brethren, I have just returned from Philadelphia, from a conference held there. Brother O. Hyde was there and presided. Brother J. E. Page had not yet arrived from Ohio, but was expected every day, we had a good time at the conference, every thing went on well, the brethren there are united, they love one another, and pray for one another; the church there is in a prosperous condition, and the whole region around about Philadelphia, presents an immense field of labour, and the labourers are very few. I pray therefore, that the Lord of the harvest will send forth more faithful labourers into his vineyard. Elder O. Hyde has been turning the world up-

side down in Cream Ridge, New Jersey and baptized (I believe) about 30. There was a number baptized on Monday morning after conference.

We expect Elders Hyde and Page in New York soon, on their way to *Jerusalem*: while they remain with us, we expect to hold a conference.

I cannot close this letter without giving you a short account of the history of my past life. I am about 30 years of age, have been 13 years a Methodist, heard the first sermon by a Latter-Day Saint in February, 1840, by Elder H. C. Kimball, and believed the gospel as soon as I heard it, and have never doubted it since. I was baptized eight days after I heard the first sermon, and called to be an elder in eight days after I was baptized,—called by the spirit of prophesy, by Elder Kimball, and ordained by Elder P. P. Pratt, just previous to the time they sailed for England. Since that time I have tried to preach from 3 to 5 times each week, and worked with my own hands to support my family besides, and I have held three public discussions with the great men of this generation, one with the very celebrated Oragen Batchelor; which lasted twelve nights. Doctor Benjamin E. Ducher was chairman: it was held in the city of Brooklyn. The chairman took three hours to sum up the testimony, and gave the decision in favour of the fulness of the gospel, on every point, the bible being the guide of evidence.

His closing remarks were these: "I have never seen such a grand combination of arguments to prove any system of religion, as has been brought forward to prove the Latter-Day Saints, and I dare not say I disbelieve it, and if it is true, let us hang the BANNER OUT TO THE

WORLD." This was the language of a man who had never been to our meetings before in his life; he is a highly respected, and wealthy gentleman of New York.

Immediately after the above debate I organized the branch in Brooklyn, and baptized a number, the branch in Brooklyn, now number 19, one priest, one teacher, and one deacon, and a number believing, ready to be baptized. The other two discussions were with two Methodist priests; one in New Jersey, and one in this city; but they both had to yield before the power of eternal truth. Shortly after I was ordained, the Methodists tried me for heresy, and when I appeared before them they would not hear me there, and then I appealed to the people, and had over 500 Methodists to hear me make my defence; they thought I was the greatest heretic they ever heard of, hundreds of them have attended our meetings ever since. I expect to baptize a number of them next Sabbath morning.

The work here goes on well, we have two large preaching places well attended—one on the north side, and one on the east side of the city: the one on the east side, is the one I hired to make my defence before my Methodist brethren, and I have continued preaching to hundreds of them ever since, which has been about one month.

Yours in haste,

GEO. J. ADAMS.

Communication.

To the Editor of the Star.

Liverpool, Feb. 27, 1841.

Dear Brother,—Having perused in your number of last month, some strictures upon Mr. Hainings' "Mormonism weighed in the balances and

found wanting," I conceived that a few remarks from me upon that subject might not be uninteresting, as I am acquainted with the whole of the circumstances of the coming forth of that publication: it was my labours in Douglas (Isle of Man,) that first gave rise to his important discoveries, and brought into existence that production, which for ought I know may be considered of importance among the friends of sectarianism at a distance from home; but those who are acquainted with its relations, its parentage, the time, manner, and circumstances of its coming into being consider it lighter than vanity; and it is treated by all intelligent men with the contempt that such productions deserve.

Permit me, sir, to mention a few circumstances that took place previous to the delivery of "Mr. Hainings, Lectures;" about the middle of last September I visited the Isle of Man, accompanied by Elder Hyrum Clark, and preached in the town of Douglas, where I hired the Wellington room, a large hall capable of containing one thousand persons; and commenced delivering a course of lectures to attentive and respectable congregations. I had not proceeded above two or three nights before I was interrupted in a very indecorous, anti-christian, and ungentlemanly manner by a party of Primitive Methodist Preachers, and a Wesleyan Methodist Local Preacher, whose conduct was not very dissimilar from that of the pious and zealous disorderlies that you speak of in Bolton, who were bound over to keep the peace, and who if they had obtained justice would unquestionably have shared the same fate; and, had it not been for some gentlemen present who interfered, who possessed more pru-

dence and discretion than religious bigotry, it would have been difficult to prevent an indignant public from putting them out of doors. The next day I received a challenge from the head champion, Mr. Hamilton, a Primitive Methodist itinerant preacher, which was so surcharged with calumny and vile abuse that if I had not been a stranger there, and known that the public knew nothing about me, or my principles but what they obtained through a false medium, I should have treated with contempt; as it was I submitted to it, not with a view of having my principles investigated, for I knew that they were out of the reach of his critical acumen,—not to have him detect error, for I was aware that he was utterly incapable of discerning the difference between truth and error; nor had I the least idea of teaching him, for I felt convinced with Solomon, that “a fool is wiser in his own eyes than seven men that can render a reason,” but merely to remove public prejudice, and to let it be known that I courted publicity and light, and was not afraid of bringing my principles to the touchstone of truth.

This is the same individual, sir, whose extensive acquaintance with history enabled him to inform the public that in some countries where there was no water they baptized with oil!!! about which opinion I had the hardihood to be a little sceptical despite of his great proficiency in historical lore; for I was foolish enough to wonder (as any old woman would do who did not possess the same knowledge of history as himself,) what they made use of as a beverage in that country!! as oil would not be very palatable to drink at all times, and also what they cooked their vicuals with. It was the same indivi-

dual, sir, who on being asked his authority to preach answered “I sent myself,” I was led to tell him that I was of that opinion before, but that he had confirmed my impressions; that I had thought from the beginning that God had nothing to do with sending him out. Yet foolish, ignorant, and untaught as he was, there are those, sir, (who think that because the Scriptures say “*God has chosen* the weak things of this world to confound the wise,” that any and every person is qualified to preach the gospel merely because they are fools, whether *God calls* them or not;) who had it not been for this exposure, might have mistaken him for a wise man. and have thought that he was called of God.—The result of that discussion as taken from the *Manx Liberal* is found in your number for November.

The public began then to see that the doctrine of the Latter-Day Saints was not so awful and blasphemous, as it had been represented to be by some of these pious men, which excited the jealousy of a Mr. Hays, a Wesleyan Methodist Superintendent Preacher, whose craft was in danger, and who saw clearly that truth would not destroy truth; and having no better weapon, commenced propagating falsehood by publishing a statement purporting to be made by a Mr. Hale, Joseph Smith’s father-in-law, professing to give an account of the character of Joseph Smith, and of the coming forth of the Book of Mormon: but as he was not acquainted with a document containing some other lies published by Mr. Livesey, a Rev. brother of his, which also gave an account of the coming forth of the Book of Mormon; it so happened that they did not agree in their statement in regard to its au-

thor, origin, or coming forth; so for the benefit of the public I published the counter statement of his Rev. brother, whose testimonies did no more agree than the testimony of the false witnesses that appeared against our Saviour. He then published another and vainly attempted to hide his shame, which was replied to by me in a tract called "CALUMNY REFUTED AND THE TRUTH DEFENDED." He then published another and I answered in one entitled "TRUTH DEFENDED, AND METHODISM WEIGHED IN THE BALANCES AND FOUND WANTING," (all of which may be had at the "*Star Office*.")

About the same time arose another defender of the faith, a Doctor Curran, who attacked me in the public press, and I answered him through the same medium, which may be seen in full in the *Manx Sun* and *Liberal* of that date, for several successive weeks. Two of my answers to him are found in the Nov. and Dec. numbers of the "*Star*." The Doctor is a learned gentleman, a connoiseur in religion, a sectarian anatomist, who knows how to dissect better than to put together, or unite the system: he had stood some time in the town and vicinity as the champion in polemics; when he threw down the gauntlet scarce any one could be found who had the hardihood to take it up. Mistaking these for some of the wild chimeras and dogmas of men, he made several furious onsets, but found himself as frequently repulsed, without having sufficient honesty to acknowledge the truth; he retired feeble, helpless, and maimed from the field. I have often, sir, been surprised at the weakness of the arguments that are made use of against us even by men of literary attainments, and of great talent when em-

ployed in any other cause. The Doctor further stated, that "never at any time had pure religion been revived, and something Godlike made its appearance, but satan had opposed it," referring to our opposition to what he considered to be truth (alias sectarianism and false doctrine); and yet although he intimated that pure religion had been revived, he elsewhere stated that there never was a time when the church was more "unhealthy, ignorant and corrupt!!" hence we are all right and all wrong; we have something Godlike; yet this *Godlike* something is *ignorant, unhealthy, corrupt!!!* He also expressed a sorrow that I should have been attacked by my opponents on the only true point of my doctrine, viz. baptism," which showed at once that if they were opposing pure doctrine they must be of the devil, and that he (if consistent) considered them as such, while on the other hand if the doctrine which he said was "the only true doctrine," was false doctrine, he must be supporting the doctrine of devils in upholding a doctrine that is unscriptural; so out of their own mouths I would condemn them.

The next person that arose was the Rev. Mr. Haining, an Independent minister; who though perhaps more learned and talented than some of his coadjutors, yet his religious creed was not so popular, nor his God that he worshipped so well known as that of the Methodists and some others who is "*invisible without body or parts*;" the natural consequence was that long before my arrival he had preached all his congregation away, but about a score or from that to fifty, who in general loved better to bow to the unknown God" of the Methodists and worship in their temple.—

In this predicament without congregation or influences, some Methodist local preachers and others who knew his situation well, fearful that their fabric was falling, and that their zealous Mr. Heys would not be able to prevent the wreck, put their heads together to combine against what they considered to be their common foe; premised to assist in pecuniary measures, and made use of the Rev. Mr. Haining as their tool, to do what they could not get Mr. Heys to do; either to meet me in public debate, or to deliver public lectures against my principles, (as on his publishing those before-mentioned falsehoods, I challenged him to a public investigation, and he refused. Mr. Haining in his turn wanted to increase his congregation, and thinking that the present excitement that existed in the religious community in that place, would be a favourable opportunity for doing so commenced his lectures, (although he stated to a gentleman in Douglas after hearing me for some time, that it would be better for the ministers to let me alone, as they could not gainsay the doctrines that I advanced). Nor was he mistaken in his views in regard to those matters, for numbers of the interested part of the community, although they had differed heretofore among themselves, were ready to cry out when their false principles were attacked, "Great is sectarianism; the God of the Christians" and were surprised to find out that every body did not know that sectarianism fell down from heaven, and that all the world worshipped their Diana. Mr. Haining took care, however, to chose a time for his lectures when he thought that I could not attend—on Sunday evenings. I managed however to go to his first one, and answered it on

a week night, in the following week to a crowded congregation, and Mr. Haining himself present; as he had stated in his lecture that he wished to act fairly.

I desired him then, if he was sincere in his statements, to alter his nights of lecturing, that I could attend, or otherwise to meet me face to face before the public, substantiate his arguments, and prove the Book of Mormon, or any of the principles that I believed in to be false if he could; and as many other ministers were present who had frequently attacked me behind my back, I challenged the whole or any of them to do it; not sir, that I am fond of braggadocia, or a display of championship or words, but to stop the foul-mouthed slander that had been industriously circulated by many of these gentlemen, and to deliver the truth from their unhallowed grasp. But all attempts to bring him to honourable terms were altogether fruitless: he could do best alone in his own pulpit, (where I was going to say, no one could oppose him or question the truth of what he said) but so notoriously false, unscriptural, and absurd, were some of the principles that he advanced, and statements that he made, that even one of his own society rose up in the meeting, and told him that what he stated was false. As I had a large congregation of my own to attend to, and could not consistently leave my meeting, I got a reporter to attend to his meeting for two Sunday evenings, and then in the week night gave another lecture in answer to his, but so weak, irrelevant, so far fetched, and so foreign to the point were most of his arguments, that I considered it only like beating the air to answer them, and that it was a burlesque upon religion,

and an insult to the public to call them together to listen to such unmeaning nonsense, and I told a crowded congregation then assembled, that unless he, or some of the ministers of Douglas, would meet me face to face, I should not impose upon their good sense in listening to such stuff; I should consider that their own fabric was bad, their foundation false, their principles untenable, that they were convinced themselves that their statements were untrue, and that they "loved darkness rather than light, because their deeds were evil." As my principles had been wantonly attacked, my motives impugned, and misrepresentation, calumny and abuse been gratuitously heaped upon me by them, and none of them (but Mr. H.) had the hardihood to come forward and substantiate his charges, prove his assertions, or in any wise make good his statements; but that they had left their offspring like the ostrich did its eggs, either to hatch of themselves, or to be trodden under foot by any passer by.

I never once thought that Mr. Haining would have attempted to publish those lectures with any design to militate against the truth, after making so puerile an attack in Douglas, for (e.g.) one of his lectures was principally taken up in proving that the bible is true; this of course we believe in as well as him; one of his arguments in support of the bible is—"that it was confirmed by revelations and visions," this we also believe in, and as I told him the only difference that there is between him and us, is, that he believes in a changeable God and we in an unchangeable one; he believes that God did reveal himself formerly, but does not now; and we believe that he now gives revelations, visions,

prophecy, &c., as formerly. He next goes on to state that the bible is "the good book, the true book, and the only book;" we believe the two first of these statements, but feel convinced that if Mr. Haining does that he cannot believe his last assertion—that it is "*the only book*;" for the bible speaks of more than twenty books that we have not got; and "a good book" and a "true book" cannot testify to a falsehood. It would be fruitless for me to follow him through all his meanderings, and would be foreign to my purpose at the present time. I would just remark that the truth came off victorious in the Isle of Man, and although I may say with Paul "I have fought with beasts at Ephesus," yet I feel thankful to my heavenly Father that I have escaped unhurt. The standard of eternal truth is planted there, many are rejoicing in the liberty of the gospel of Jesus Christ, having followed their Lord and Master into the waters of baptism, and many more are believing, and on the eve of coming forth. Since I left there Elder Blakslee from America has been labouring there successfully, he is now on his way to the land of his fathers, and Priest Wm. Mitchell from Liverpool is gone to labour there: Elder Joseph Fielding is also on his way there. There has been about seventy baptized in all; thus in spite of all the combined powers of earth and hell, the "truth will prevail;" the inhabitants of that island will hear the sound of the everlasting gospel, and all the honest in heart will be gathered out.

The work of the Lord is progressing in Liverpool, and many enquiring the way of salvation; we baptized eight last week, and sixteen this week.

I remain yours in the everlasting covenant,
JOHN TAYLOR.

To the Editor of the Star.

Bedford, Feb. 22nd, 1841.

Dear Sir.—Possessing but very scanty information concerning the people called “Latter-Day Saints,” I beg leave to put an enquiry or two started in my mind, by reports in circulation.

1.—Is the *revelation* of some dozen years ago, and upon which the Church is founded, to be received solely on the credit of Joseph Smith as testator?

2.—Is baptism by immersion the *sine qua non* of admission into the church of Christ, or of re-admission in case of backsliding?

3.—Is it declared that the Saviour recently presented himself visibly to a multitude in America, from whom he chose and ordained twelve apostles?

4.—Are those apostles supposed to possess miraculous gifts.

Your courtesy in answering these interrogatories in an early No. of the Magazine, shall oblige

Yours truly,

DISCIPULUS.

Answer to question 1st.

Sir,—I suppose you allude to the Book of Mormon, which is an Ancient American Record found in 1827. That work is not offered to the world on the testimony of Mr. Joseph Smith alone, but it has the testimony of three other positive witnesses, and eight other circumstantial witnesses. Also the corroborating testimony of thousands of the Saints who have come to the knowledge of its truth by the power of the Holy Ghost. It also commends itself to every man's conscience by the purity and glory of its principles, and by the fulfilment of its predictions.

Ans. 2nd.—Three conditions are necessary on the part of those who would become members of the church of Jesus Christ of Latter-Day Saints, viz., *first*, faith in the testimony which God hath given of his Son.—*Secondly*, repentance or reformation. *Thirdly*, baptism by immersion in the name of the Father, Son, and Holy Ghost, and this to be administered by one who is acknowledged in his *authority* by the church. These rules are indispensable and will apply to those who have been excommunicated as well as to others.

Ans. 3rd.—It is not declared that the Saviour *recently* appeared to a multitude in America; but that he *anciently* appeared to a multitude in that country, and chose twelve apostles from among them according to the *ancient record*, which was lately discovered in that country. The apostles and other officers of the Latter-Day Saints have been commissioned by *revelations, visions, angels, &c.*, but not by a personal appearance of the Saviour to a multitude.

Ans. 4th.—The apostles, officers, and members in general of the Saints of ALL AGES, possess miraculous gifts just in proportion to their faith.—Otherwise the New Testament is a fable; for the promises are extended to all. In short, miraculous gifts are the ordinary and legitimate fruits, or effects of the Holy Spirit, wherever it is enjoyed; in all ages, and under all dispensations.

PROSPERITY OF THE TRUTH IN LONDON.

No. 40, Ironmonger-Row, St. Lukes,
London, Feb. 20th, 1841.

Dear Brother,—We take this occasion to present you some information in relation to the prosperity of Zion in this vast city, and we are

happy in stating to you at this time, that the prospects here are exceedingly good, and very encouraging.— We have had almost every kind of difficulty to encounter with in starting the stone to rolling in this city: sometimes it has seemed as though the combined powers of hell and earth were opposing us; but through the blessing of the Most High, at length we have succeeded in setting the stone to rolling, and we hope and pray God that it may continue moving until it shall become a great mountain, and fill this mighty city.

For further information we present you the minutes of our conference, held in this city agreeably to previous appointment.

MINUTES OF A CONFERENCE HELD IN LONDON.

A conference of the church of Jesus Christ of Latter-Day Saints was held at J. Barrett's academy, 57, King's-square, Goswell Road, on Sunday the 14th Feb., 1841; there being present Elders H. C. Kimball, W. Woodruff, L. Snow, W. Pitt, and four Priests.

The meeting was called to order by Elder Kimball, at 2 o'clock, p.m.

It was then moved by Elder Kimball, seconded by Elder Pitt, that Elder Woodruff, should be president of this conference, carried unanimously.

Moved by Elder Kimball, seconded by Elder Woodruff, that Dr. W. Copeland be clerk of this conference, carried unanimously.

The meeting opened by Elder Kimball by prayer and singing. The president then called upon the official members to represent their respective branches.

The church at Ipswich represented by Elder Pitt, consisting of twelve

members, one elder, one priest, and one teacher.

The church at Bedford represented by Robert Williams, priest, consisting of 42 members, one priest, seven moved, two died.

The church at Woolwich represented by John Griffith, priest, consisting of six members, one priest.

The church of London represented by Elder Kimball, consisting of 46 members, one elder, 2 priests; generally in good standing, excellent prospects of a continued increase.

Moved by Elder Kimball, seconded by Elder Woodruff, that James Albou be ordained elder, carried unanimously.

Moved by Elder Kimball, seconded by Elder Snow, that Thomas Barnes be ordained teacher, carried unanimously.

Moved by Elder Kimball, seconded by Elder Pitt, that P. Williams be ordained elder to oversee the church at Bedford, carried unanimously.

Moved by R. Williams, seconded by Elder Pitt, that Wm. Smith be ordained priest in the church at Bedford, carried unanimously.

Moved by Elder Kimball, seconded by Elder Pitt, that Richard Bates be ordained priest in the church at Woolwich, carried unanimously.

Moved by R. Williams, that John Sheffield be ordained teacher in the branch at Bedford, seconded by Elder Pitt, carried unanimously.

Moved by Elder Kimball, seconded by brother Griffith, that A. Painter be teacher at Woolwich, carried unanimously.

The above named persons were then ordained under the hands of Elders Kimball, Woodruff, and Snow.

It was then moved by Elder Kimball, seconded by Elder Woodruff,

that Elder Snow be appointed president of this conference, also to take the superintendency of the church in London.

Much valuable instruction was given by Elders Kimball and Woodruff, in relation to the duties of the official members.

It was then moved by Elder Kimball, and seconded by Elder Snow, that this conference be adjourned to Sunday, the 16th of May, 1841; carried unanimously.

The conference was then closed at half-past five by the president, by singing and prayer.

W. WOODRUFF, President.

Dr. W. COPELAND, Clerk.

NEWS FROM THE ELDERS.

Elder Kington writes from Bristol, under date of February 23rd, as follows:—

“Dear Brother,—I write to inform you how we are getting on in this place. We have baptised 8 persons in Bristol, and I hope there will be many in this town who will come to the knowledge of the truth; but the people are very careful how they receive truth; they are as much afraid of truth as any people I have ever met with, yet I think after a little toil and labour, with the net on the right side of the ship, we shall have a draught of fishes; even if it should be only a “hundred and fifty and three.”

Elder Levi Richards writes from Luquardine under date of Feb. 8, as follows:—

“Dear Brother,—Knowing the interest you take in the welfare of Zion, I cheerfully offer this sheet in communicating some things respect-

ing it. Since Stanley Hill conference I have attended about 30 council meetings of Church officers, in 11 different places, in Herefordshire, Gloucestershire, and (I think) some in Worcestershire, making a circuit of near one hundred miles. A spirit of union and harmony generally prevails among them; and a disposition to add to their faith knowledge, and to knowledge virtue, &c. New places are frequently opened for preaching which are generally supplied. More or less are baptized every week, although the ice has to yield its natural claims and step aside to accommodate them. The gift of healing is I believe manifested to quite an extent in this region. The gift of tongues I understand is received in most of the branches where I am acquainted—but there are very few interpretations. The spirit of persecution is not yet wholly cast out from the world; for recently preaching was held for the first time in Pendock parish, 8 miles from Ledbury, when a congregation respectable in numbers and appearance were compelled to retire prematurely, in consequence of the quantity of gravel thrown upon the roof and against the windows, together with hooting, &c. The mob were somewhat numerous and supplied the Saints on their way home with plenty of mud and contumely. The meeting was held at the shop of a tradesman, who had been clerk of the parish for some time; but who was so fortunate as to obey the Gospel and be turned out of his stewardship; and his wife was dismissed from her school for the same reason, by the parson of the parish, or by his influence. More or less of the Saints are turned out of employ and out of their houses for obeying the Gospel. One would think from reports, that

the object was to keep them in this country, and I don't know but it will have that effect! The wrath of man may praise him and the remainder be restrained. As ever, yours,

LEVI RICHARDS."

Brother James Burnham writes from Overton, Wales, under date of Feb. 10th, as follows:—

"*Dear Brother*--Feeling it is cheering to the hearts of the Saints, and especially to you, to hear of the spread of truth throughout the land, I now communicate to you some information of the progress of the work of the Lord in this part of the vineyard. I am happy to say that the work is moving rapidly. We have great opposition,—the priests are combined against us, and they stir up the baser sort against us, in order to disturb our meetings. If we hold meetings at any private house that has not been licensed they are sure to enter complaint and have them fined. They have undertaken to collect a fine of one person whose house has been licensed 27 years, they have exposed his property at public sale; but I think they will repent the day they did it.

"We have many places to preach in yet; we have opened a place in Oswestry and Whittington, and have commenced baptizing at Oswestry—the prospect is good, although the opposition is great. I have some good faithful brethren with me in the ministry. I have organized two branches of the church, consisting of about 150 members. I expect soon to organize another branch at Ellsmore. We are continually baptizing whether the weather is hot or cold—some have been baptized during the coldest weather we have had this winter. There

are also many who are waiting for warmer weather; not having faith sufficient to go into the water in such cold weather. We preach in these large towns on market days, in the streets; there are many who oppose us but we are determined to warn them."

"Elder Reuben Hedlock writes from Glasgow (Scotland) under date of Feb. 5th, as follows:—

"*Dear Brother*,—The work of the Lord is rolling on slowly in Glasgow. I baptized three persons last evening—four more are going forward to-morrow. The church here now numbers 55 members. Many of the people are enquiring after the truth. I visited Paisley last week,—two members have been added there of late. I believe the church there is in good standing at this time, also, in the branches at Johnston, Bridge of Weir, and Crosley the work is going on slowly. I went to a small village three miles from Paisley, where there were six brethren, the whole town came out to hear—the large hall in that place was filled.—Elder Hamilton preached to the people in the hall,—I arrived a few minutes too late, so I could not get in for the crowd at the door, so I began to preach to those out of doors. After this night's meeting the master of a mill turned away one of the brethren because we came there to preach. The next evening I preached in Crosley, to a large congregation, the most of which were Roman Catholics. The next day I went to Greenock where I preached three times and organized a branch of the church, consisting of twenty seven members, including one elder, one priest, one teacher, and one deacon.

There seems to be a number enquiring in Greenock. I preached in Port Glasgow last Monday evening,—we had the Unitarian chapel—it was filled to overflowing. There is plenty of opposition in these parts—the priests cry “false prophets” from their pulpits,—they generally take their text from the newspapers and pamphlets that are published against us, and if there is not lies enough in them to answer their purpose they invent new ones. So they have not much time to preach the gospel to the people.”

Elder Wm. Speakman writes from Greenock, Scotland, under date of Feb. 11th, as follows:—

“*Beloved Brother*,—Were it not upon record that all who live Godly in Christ Jesus must suffer persecution, I should be somewhat surprised; for as soon as the people here begin to serve the Lord with us, the truth of that Scripture is verified; “If ye are of the world the world would love his own; but because ye are not of the world the world hate you.”—Here, as in other places the people fight against the truth,—nay, some of them are so kind that they condemn us without hearing us. The people in this place are generally acquainted with their bibles, for when we ask them if they believe the word of God they readily answer in the affirmative; and indeed they do believe the book when it is shut, but when we open and read the things written in it, they say, “Oh! it does not mean so, but *we think* it means so and so.” We find that they take the opinions of men, instead of the word of God. But the honest in heart in Scotland are valiant for the truth; they are regardless of conse-

quences, not fearing the face of man. If we could get people to believe their bibles, this work would roll on, and error, superstition, and bigotry, and every false way would cease, while the pure Gospel of Jesus would spread and prevail, on the right hand and on the left. When some of our members go to their friends and show them from the Scriptures that they have found the truth, they begin to brand them with rude names. Among this number was a (so-called) minister of the Gospel, who in presence of his followers called us false prophets and many other such like names; but, here we saw that satan had deceived himself; for we baptized six of this man’s hearers. I sometimes think, what weak instruments we are, to carry the glad tidings of the Gospel to the people; but then again I recollect that our master hath said: “It is not by might, nor by power, but by my spirit.” So if we will be faithful we shall see the work of God roll on; FOR THE GOD OF JACOB STILL LIVES.”

Elder Amos Fielding writes from Newcastle, under date of Jan. 19th, informing us of the work in that region. He has established a society of 29 members in Newcastle; he has abundance of opposition, and is holding several interesting debates which we believe may, through the blessing of God result in good.

A letter from Geo. Simpson, from Staffordshire, dated March 3d, gives us to understand that the work of the Lord is still progressing in the Potteries. At a council held on the 27th February, between thirty and forty officers were present from different parts of the Potteries, who represented that 26 members had been

added by baptism by the proclamation which preceded we find this number, that the great

In Old the temporal and spiritual concerns happy church are in a flourishing condition great. There is every encouragement for emigration to our settlements, from all parts of the world—every thing bids fair for the Saints in that country, to enjoy that liberty and protection of which we have been heretofore deprived. We feel to congratulate the Saints in Nauvoo and vicinity, in regard to the liberal Charter which they have obtained for their town, &c. We truly rejoice with them in the permanent foundation which is now laid for their full enjoyment of civil and religious liberty, in common with their fellow citizens of all parties. Our prayer to the God of nations is, that the citizens of the state of Illinois may long enjoy the blessings guaranteed in the constitution, both of that state and the general government, and sit under their own fruit tree with none to molest or make afraid. And happy will be the Saints, if they continue to humble themselves in the midst of prosperity as they did in adversity, and thus by their steadfastness in righteousness secure the continued smiles and blessings of him, whose hand has delivered them from ravening wolves,—who has set them on high from affliction, and who has caused many of the dissenters and others who afflicted them “to come bending unto them, and those who have despised them to bow themselves down at the soles of their feet.” In *affliction* and *adversity* the Saints will be Saints indeed; but prosperity few can bear. It requires *much* grace to be a Saint in *adversity*, but still *more* to be a Saint in *prosperity*. May Jehovah bless and preserve his people and fulfil his work.

We are happy to say, that the work of emigration for the temporal deliverance of the Saints in this country, is moving onward with steady and uninterrupted progress. Two hundred and forty of the Saints sailed in February, in one ship, and one hundred and nine in another: and another ship is to sail to-day, (March 12) which will perhaps have near 100 emigrants of our society on board. The two ships above-mentioned went out with a fair wind, and have probably nearly accomplished their voyage to New Orleans by this time.

An awful accident happened off Holyhead a few weeks since, by the collision of

a ship and steamer, in which 122 persons found a watery grave; but through the mercy of God all the companies of the Saints have been as yet preserved upon the water,—may God still save and preserve his people, who keep his commands and put their trust in him.

The last news from America seems to breathe a spirit of threatened war with England. The spirit of Mobocracy and misrule in that country, which has characterised many of the Van Buren party, is still raging with unabated fury and madness in some parts of the Republic. But we have reason to thank God that the government has now changed hands, and we sincerely hope that the new administration will stand firm in the cause of justice and law, and thus preserve peace, and put down that spirit of murder, treason, and misrule which has nearly destroyed the institutions and injured the character of that country, which else had been the glory of the nations.

THE SIGNS OF THE TIMES.

(From the *Warder*.)

The days of old were days of might,
In forms of greatness moulded;
And flowers of heaven grew on the earth,
Within the church unfolded.
For grace fell fast as summer's dew,
And Saints to giant's stature grew.

But one by one the gifts are gone,
That in the church resided;
And gone the spirits living light,
That on her walls abided:
When by our shrines he came to dwell
In power and presence visible.

A blight hath pass'd upon the church,
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted.
And sad amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still, each year
The holy circles groweth;
And what the end of all shall be,
Nor man nor angel knoweth.
And so we wait and watch in fear,
It may be that the Lord is near.

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